

THE LITTLE UNITY.

—* FENDER, ÷ TRUSTY ÷ AND ÷ TRUE.*—

VOL. I.

CHICAGO, AUGUST 1, 1881.

No. 9.

What to See.

"BOOKS IN THE RUNNING BROOKS,
SERMONS IN STONES AND GOOD IN EVERYTHING."
Shakespeare.

EAGLES AND FISH HAWKS.

ANY persons have read Wilson's account of the robbery of the fish hawk, or osprey, by the white-headed eagle—improperly called bald eagle—from being bald, she has a thick covering of white feathers on her head. These two species have become so rare in the thickly settled parts of our country, that few persons have ever witnessed this predatory habit of the eagle.

On the coast of East Florida, owing to the abundance of fish, and the thin population, these birds are abundant. The writer has seen, on the Halifax river, twenty or more ospreys in sight at one time, each attended by his parasite and persecutor, the eagle, which, watching from its perch the industrious fisher diving for its prey, no sooner sees it bearing the fish away to its young, than the broad-winged robber pursues, and being swift and unincumbered, usually overtakes the osprey and forces her to drop the prey, which the eagle seizes in the air before it can reach the water. When pursued, the osprey utters a shrill cry, which attracts the notice of the observer. Whether the eagle ever dives and catches fish herself is a question; but I have seen her pick up a dead fish floating on the water. I have also seen an eagle rob an osprey and have the plunder taken from her by another eagle. When the fish in dispute falls upon the shore, the eagle does not descend for it; and the osprey, if near a wood when the chase begins, frequently escapes.

The other species of eagle found in the United States, the golden eagle, is a nobler and more magnanimous bird, which kills its own game; but it is not confined to North America, as is the white-head, which is the reason why the latter was chosen as our emblem, notwithstanding the protest of Dr. Franklin on account of the disreputable habits of the bird. Our eagle has lately somewhat redeemed her reputation by serving through the war of the rebellion at the head of a Wisconsin regiment, with such bravery that a home and a pension was provided for her in the State House yard at Madison.

Why the eagle should select the osprey, out of all the fish-eating birds, for her purveyor, is a mystery. The pelican, for instance, is abundant and takes many fish, which it carries away in its pouch. It is a slow, heavy bird, and incapable of resistance, but the eagle does not molest it.

S. C. C.

Give me health, and a day, and I will make the pomp of emperors ridiculous.—*Emerson.*

TWISTING-MOSS.

This is a translation of the German common name. The English name is cord-moss, but I think the other describes it better, because the dried fruit-stalks are twisted, and when you wet them they untwist, making the capsules revolve in circles; and what is still more curious, if the bottom part of the stalk be moistened, the capsules move round in one direction, and if the top part, they move in the opposite direction. As they dry they twist up again.

This moss is common on walls, and on the ground, particularly where it has been burnt over. I have found some every year on an old ash heap. The fruit becomes brown and ripe in June or July, but I have found the old fruit-stalks in a twistable condition as late as the next spring, when you can also see the little pale-green stalks coming up, with smooth, roundish, long-peaked caps.

The full-grown capsule is shaped like a crooked pear, and is somewhat wrinkled when dry.

The leaves grow in little cabbage-like rosettes close to the ground.

C. H. C.

A CURIOUS TRAVELING COACH.

A small black spider was picked up in the woods, which had her body entirely covered with young spiders, which were evidently newly hatched. When the mother spider was picked up, all the little spiders becoming frightened jumped off, but just before jumping each one attached a tiny thread to its mother's back, and as the spider was held up in the air there hung below, suspended by invisible threads, the whole progeny, looking like little black beads. The mother spider was then thrown down among the dead leaves, sticks and pine-cones. She did not run away, however, but waited till all the young ones had found their way through this tangled wilderness safely back to their mother; and this they accomplished by means of their threads, one end of which they had previously attached to her back. Having waited till all had been gathered in this way, she continued her journey.—"*First Book in Zoology*"—*E. S. Moore.*

Please take out your LITTLE UNITY of June 1st, and write on the first page, over the description of a moss, the name red-moss. We can call it this until we find a better name, because the young fruit stalks and capsules are quite red in color.

Mr. Belt, in "*The Naturalist in Nicaragua*," describes some little frogs dressed in a bright livery of red and blue. He said that they had on blue stockings! How astonished our soberly-clad frogs would be to see them!

What to Do.

"THREE-FOURTHS OF LIFE IS CONDUCT."
—Matthew Arnold.

OUGHTS AND WANTS.

NOT long ago a little boy was to write a short composition about *Oughts* and *Wants*. At first he complained, and said he did not know how to sit still and write anything down, but that he knew what he thought about things if he were running round, and "that there was lots of difference between ought and want, else there would not be so much bother." "The difference wont bother you so much," said his mother, "if you will write it out," and finally he decided to try, and this is exactly what he wrote, all by himself:

"Ought is a short word for all the words—I don't want to, but I must because it is right: and want is a short word for—I like to do it, because it is good fun. Then I make a compound of the words ought-want; for instance, a boy's mother told him to pick cherries for dinner. He said, 'I ought to because it is right, so that mamma can save money to buy my pants; and I want to, because I like to pick them.'"

Now, he had got hold of the real trouble in life, just what makes living so hard, that we don't *want* to do all the time what we *ought* to do. The OUGHTS stand ready before us, never growing smaller, only seeming more and more to insist upon our obedience, until gradually we find a warmer feeling than ought in ourselves, helping us to do right, and we begin to think that we read the word wrongly, it is not ought, but want. Then we are very happy, and forget all about the days when we said over and over again to ourselves, we ought to do it, and conscience stung us into acting rightly; for when we *want* to do what we ought to do everything seems easy. It takes a great many years to change ought into *want*. Some boys and girls never seem to make a real beginning, for when they do they can't slip backwards.

Making want into ought is like putting one foot on firm ground, and putting the other after it till both are firmly planted; whereas, if we live by wants, it is like having first one foot and then the other sink deeper into the soft mud, until we cannot extricate ourselves. The word ought is the word upon which everything depends in making ourselves strong and wise, and the word want, the word upon which everything depends that will make us lovely and beloved; so, after all, the boy's compound word in his composition was good sense though bad English. Don't you know how little we like some people who always seem to do what is right; and it is because they act just as if they were being good against their will, instead of because they could not help it.

Then we can always make ourselves *want* to do that which we *ought* to do, and find fun in it, too, after a while. Doing wrong is long, sad work, and "don't pay." Getting one's wants makes selfishness, and obstinacy, and untruth. Doing one's oughts makes disinterestedness, gentleness and truth. Self-denial is the quality that will help to transform want into ought. Call self-denial giving up and going without, and you know what it means; giving up a pleasure, going without a new dress, bow, toy, that some one else may have it.

KATE GANNETT WELLS.

DON'T-CARE BOYS.

Some time ago Mrs. Wells preached a beautiful little sermon in this department with "Don't-care" for a text. Two of her stories about "Don't-care Boys" were crowded out. This time we have just this little crack in this paper to put them in. They are too good to lose.—EDITOR.

Near a railroad, in the midst of a certain town, there were freight, coal and wood sheds and engine houses, where boys loved to play and were forbidden to do so. One day the little fellows had congregated there for fun. Repeatedly had they been ordered away, and off they would run momentarily, crying, "Who cares? I don't care; let us do it again." But at last all went except one little fellow, who said, "I don't care, I'll try it again;" and he ran, jumping over the tracks, stumbled and fell, and the engine came rushing along. When next he awoke, in his mother's room, both feet were gone. He has not said "don't care" since then.

ANOTHER DON'T-CARE BOY.

A little boy had his legs paralyzed when a baby, and as he grew up he said, "I don't care, I will be a boy yet!" and he swam and rode horseback. He grew older; and larger iron frames were made to hold his big body and little legs. He said, "I don't care, I will go to college and learn!" and he went and ranked high in his class.

A REAL DIARY.

OUGHTS.—1. Ought to take a cold bath. 2. Eat the crusts at breakfast. 3. Do my lessons first. 4. Be home to dinner punctually. 5. Do all I don't want to do.

WANTS.—1. Want to have a good time all the time. 2. Have just as many berries just as often as I want them. 3. Have all my play time first, till there is no time left for lessons. 4. Not do anything I don't want to do. 5. Don't want to be "bossed," and then I'll let others alone.

A SUM IN ADDITION.

How many *wants* does it take to make an *ought*? Please send answer, and prove it, to K. G. Wells, 155 Boylston St., Boston.

THE WAR is full of instances of young men who left their comfortable homes, the profession, business or trade in which they were engaged, to enter the ranks of the army as privates, enduring cold, hunger, and all manner of hardship, because they thought they ought to do battle for their country. Their desire to be loyal and brave was so strong, that after the first struggle in making up their minds, and after the first pangs of separation, there was not an ought soldier, not even the wounded and dying, to whom his thought, that he ought to go to the war, had not become a strong want; the two feelings growing into the one intense desire, which, involuntarily, as it were, expressed itself in action. K. G. W.

"So close is grandeur to our dust,
So nigh is God to man,
When Duty whispers low, 'Thou must,'
The youth replies, 'I can.'"

The Sunday School.

BUT STILL I FEEL THAT HIS EMBRACE
SLIDES DOWN BY THRILLS THROUGH ALL THINGS MADE,
THROUGH SIGHT AND SOUND OF EVERY PLACE.
"A Child's Thought of God."—Mrs. Browning.

"Unity" Sunday School Lessons—Series VIII.

STORIES FROM GENESIS.

BY MRS. ELIZA R. SUNDERLAND.

The References in this Series of Lessons are to the Book of Genesis, and to the little volume entitled "Stories from the Book of Genesis," by Richard Bartram, London, 1881. pp. 128. 35 cts. For sale by the Colegrove Book Co., Chicago. References to the latter are made by the abbreviation (S. f. B. G.) "The Bible for Learners," Vol. 1, pp. 1-240, will furnish valuable assistance in the more critical study of the lessons.

LESSON V.

ABRAHAM AND LOT.

(Read S. f. B. G. pp. 35-43, or Gen. XI: 10, 26-32. XII, XIII, XIV: 1-16. XVIII: 17-33. XIX: 24-29.)

GOLDEN TEXT.—"Shall not the Judge of all the earth do right?" Gen. XVIII: 25.

I. ANCESTRY.—In the story of the Flood, we learned the names of Noah's three sons,—what were they? Gen. XI: 10-27, gives a list of the descendants of Shem, Noah's oldest son, and among these we find the two names Abram (afterward changed to Abraham) and Lot. Who was Abraham's father? Names of his brothers? Who was Lot?

II. EARLY HOME AND MIGRATIONS.—Where did Abraham's father and his family live? Where is "Ur of the Chaldees?" (On the Euphrates, between the Taurus Mountains and the Mediterranean Sea. See map.) To what country did Terah, Abraham's father, decide to remove? Did he go so far? After Terah's death what command are we told the Lord gave to Abraham? (S. f. B. G. pp. 35-36. Gen. XII: 1-5.) Do you think the Lord really said these words? What then is meant? (S. f. B. G. pp. 34, and bottom of page 36.) What was the land Abraham came to? Was that the same land that his father Terah had started to find? Who did Abraham take with him? What promise does the story say God made to Abraham after he reached the land of Canaan? (Gen. XII: 7.)

III. IN EGYPT.—Tell the story of Abraham going down into Egypt. (S. f. B. G. pp. 37-38. Gen. XII: 10-20.) Which country would be most likely to have plenty of food, Egypt or Canaan? Why? What did Abraham do after he got to Egypt which proved him to be a coward? Are liars always cowards? Do you think it can be true that the Lord plagued Pharaoh's house (or family) because of the lie Abraham told? Would that have been right? Why then does the Bible say the Lord did it? (Many of these stories or Legends are very old, and originated among people who had not yet learned how wrong it would be for God to do such things.) What command did Pharaoh give concerning Abraham after he found out that Sarai (or Sarah) was his wife? Which do you think acted most nobly in this affair, Abraham or Pharaoh? Meaning of "Pharaoh?" Where did Abraham go when he left Egypt?

IV. LOT.—Who was with Abraham all this time? Tell the story of the trouble between them, and how it ended. Did Abraham act nobly or meanly in the matter? What part of the country did Lot choose? What two things does the story say God promised Abraham after Lot left him? (S. f. B. G. pp. 39-40. Gen. XIII: 14-17.) Were these new promises? Tell the story of Lot's capture by the hostile kings and his rescue by Abraham. (S. f. B. G. pp. 40-41. Gen. XIV: 12-16.)

V. SODOM DESTROYED.—Near what city did Lot live? What kind of people lived in Sodom? What does the story say God determined to do with this wicked city? Tell the story of the conversation about it between God and Abraham. (S. f. B. G. pp. 41-42. Gen. XVIII: 23-33.) Do you think such a conversation ever really took place? Why was it written? (I think it was to show that the writer believed wickedness to be so terrible a thing that it could cause the destruction of a whole city; and righteousness to be so excellent a thing that even a few righteous people in a wicked city might save it.) Ask your teacher if it is true that wickedness does sometimes, now-a-days, cause the destruction of cities and nations. How does the story say it was destroyed? What curious thing does the story say happened to Lot's wife? Do you think such a thing could be true? What are some true things taught by this story of Lot and his wife? (S. f. B. G. p. 43.)

SUMMARY.—1. This story of Abraham and Lot is partly, if not wholly, legend, not history.

2. It is of value: First, as showing what the ancient Jews thought about their nation's origin and claim to Palestine; Second, as showing their thought about God, righteousness, and wickedness.

3. We must not accept their thoughts upon any of these things as true, unless they seem to us, in the light we have to-day, to be true.

FOR BIBLE CLASSES.—(Consult Bible for Learners, pp. 94-139.) Origin and probable age of these legends. Historical value. Value as character studies. Religious value. Origin of the Hebrews and of their claim to Palestine. Scientific basis for the story of Sodom. Value of Bible chronology as illustrated in Gen. X and XI: 10-26.

LESSON VI.

ABRAHAM AND HIS SONS.

(Read S. f. B. G. pp. 44-53. Gen. XV: 5-6. XVI, VII: 1-8. XXI, XXII: 1-14.)

GOLDEN TEXT.—"I will make of thee a great nation." Gen. XII: 2.

I. PROMISES.—What promise did God give to Abraham, according to the story, before he left his home on the Euphrates? What after he reached Canaan? What made Abraham begin to doubt the promise? (S. f. B. G. p. 44.) Tell the story of his dream, or vision, and what the Lord said to encourage him. What is the meaning of "So shall thy seed be in number as the stars?"

II. ABRAHAM'S WIVES.—How many wives had Abraham? Their names? What do we call the custom of having two or more wives? Do the people of Asia, where Abraham lived, still have such a custom? Do any people in this country practice polygamy? Do we think it right? What trouble arose between Abraham's two wives? and how did it end? Will you read what the story says happened to Hagar after she ran away from home into the wilderness. (S. f. B. G. p. 45. Gen. XVI: 7-10.) Do you think a real angel came and talked with Hagar, or may the story only mean that as Hagar thought more about it she came to think that she ought to go back home? Did Hagar obey this good thought-angel?

III. ISHMAEL.—After Hagar went back home, a little baby came to her; what did she call him? When Ishmael was fourteen years old Abraham had another son; what was his name, and who was his mother? How did Hagar feel about this new baby that had come into the home? Why? Read or tell the story of what happened to Hagar and Ishmael because of the jealousy between the two mothers. (S. f. B. G. p. 47.) Do you think Abraham did right thus to send the little boy and his mother away, alone, into the wilderness, perhaps to die? Do you think it true that God commanded Abraham to do it? Why does the story say so? What became of Ishmael?

IV. ABRAHAM AND ISAAC.—How many children did Abraham have left after Ishmael was sent away? Can you think of any reasons why Abraham should love very dearly the little boy Isaac? (S. f. B. G. p. 49.) What did the people in the country where Abraham lived believe about sacrifices? What does the story say the Lord tempted Abraham to do? Read what is said in the New Testament about God tempting men. (Jas. I: 13.) Which do you think true? What may the expression, "God tempted Abraham," mean? (S. f. B. G. p. 52, bottom of page, and p. 53.)

V. THE SACRIFICE OF ISAAC.—Who can tell the story of the sacrifice of Isaac? (S. f. B. G. pp. 50-52. Gen. XXII: 1-14.) Why did Abraham go to a mountain to offer his sacrifice? About how old, or large, was Isaac? Did you ever hear of anybody in this country killing his child to please God? (Teacher tell the story of Freeman.) How did Freeman's neighbors feel about what he had done? What kept Abraham from killing Isaac? What shall we understand by the angel of the Lord speaking to him? (S. f. B. G. p. 53.) Do you think Abraham was a brave man to obey this voice of conscience, when all the people around him thought and acted differently? Are you always brave enough to do what conscience tells you is right, even though you are laughed at or called mean for it?

SUMMARY.—1. These stories of Abraham were written a long time ago, when people thought it right for a man to have several wives, to keep slaves, and to sacrifice his children to please his god. We to-day have learned better.

2. They teach that God commanded Abraham to send away Hagar and Ishmael, and tempted him to sacrifice Isaac, neither of which could have been true of the God we worship.

3. The reason why we are interested to-day to read and study these legends of Abraham, is because they picture him as, according to the ideas of those early ages, a great and noble man, who loved and trusted God and tried to do right.

FOR BIBLE CLASSES.—Value of the legend of Hagar as an acknowledgment by the Jew of his relation to the Arab. Origin and meaning of the legend of the sacrifice of Isaac. Literary value of the legends of Abraham. Abraham as the early Jewish ideal of a noble character. His religion, how differing from the religion of his age. His morals as compared with the standards of the age which originated the legends; as compared with the moral standards of our times. Moral character of Abraham's God.

What to Read.

"THE HARDEST WAY OF LEARNING IS BY EASY READING."
Theodore Parker.

TEN TIMES ONE ARE TEN. Edward E. Hale.

No one could have written this book who did not believe, as Mr. Hale does, that this is God's world, that we are His children, that He allows us to work with Him to accomplish His beneficent purposes, and that this is a sufficient motive for a life of cheerful, hopeful endeavor. We read the lives of Agnes Jones, of Sister Dora and of Sister Augustine, and we know that the noble example of Florence Nightingale has inspired not only these, but an ever increasing number of women, to fit themselves for the arduous and devoted life of a nurse. The value and power of personal character, and of consciously exerted influence, is shown in the "Life of Dr. Arnold," or in its illustration, "Tom Brown at Rugby," and its results are seen in the best Englishmen of the present generation.

But this story shows the *unconscious* influence of character, in a man without exceptional position, in everyday life like ourselves, who was guided by faith, hope and love, or, as expressed in the Wadsworth mottoes,—who tried "To look up and not down, To look forward and not back, To look out and not in,—and to lend a hand." The ten friends whom he had inspired with this spirit each gained other ten, and so on, increasing in this proportion until the whole world was leavened.

A dream, you say. Yes, but not all a dream; the influence of the book has been surprising. The author is in constant receipt of letters telling him of clubs formed on the basis he there proposes. If only you could know the stories of these "Ten Times One" and "Lend a Hand" clubs, of the "Harry Wadsworth Helpers," and many others! But the largest organization is the "Look Up Legion," formed by Miss Lathbury, at Chautauqua. She knew only of the mottoes, neither of the book nor of the author, but they were enough for a constitution to which large numbers have pledged themselves. Who can say where this influence shall end?

One cannot always be a hero, but one may always be a man.—Goethe.

Nature, only loud when she destroys,
Is silent when she fashions.—Trench.

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Children's Club Exchange.

"IF YOU HAVE A PLEASANT THOUGHT, SHARE IT."

"WIDE-AWAKE SOCIETY."

The young people of Dallas, Texas, have formed a "Wide-Awake Society," so called after the magazine by that name, published by D. Lothrop & Co., Boston, Mass. An article by E. E. Hale, in the July number of the above, contains a copy of a letter from that society to Mr. Hale. In the last half thereof they say: "We have six questions every week, some of which are as follows: 'How are islands formed?' 'How many angles has a spider's web?' 'Tell all you know of how fast does lightning travel?' 'Do all people hear alike?' 'How are mineral springs formed?' If we cannot answer these questions we are fined five cents. Also, we have readings, speeches, songs, music, etc." There is no magazine for children more generally entertaining in contents and wholesome in its tone than is *Wide Awake*, and the July number seems especially well filled with such reading as shall lead young folks toward good, useful thought, intention and action.

HELPING HIMSELF.

A story in a late number of the *Nursery*, about "Papa Robin" and his baby birds, gives a wise suggestion for little children to notice. One of the wee birdies falls from the nest to the ground three times, and is each time picked up by a little girl who is seated watching from a distance, and who, by a bit of climbing, can place it in the nest again. But the third time she does so she receives advice from the papa robin, in the shape of a smart peck on her forehead, to leave his young birdie to get back into the nest for himself, else he will never learn to fly. It is very much the same with human nestlings. Some of them are too unwilling to try their own thoughts and strength; they do not think up and carry out plans of their own. They have no idea what a relish it gives to their play or their work, till they try it, if the thought, or the carrying out of it—one or both—came out of their own heads. How many boys and girls have found a way among themselves this spring to get up a little company of workers and spend an hour or two every other week in working for some special object?

FROM BLOOMINGTON, ILL.

Our friends in Bloomington, Ill., of whose work in beginning a LOOK UP LEGION SOCIETY we have already spoken in this column, have now succeeded in gathering together a good number of signers, and have organized themselves into a regular company, with president, secretary, treasurer and financial committee, elected for acting officers. Each member is taxed five cents per month, the money to be used for such charitable purposes as is decided best by the Society. They have adopted the plan of quarterly meetings, at which time the hour of the Sunday School is given up to the Society, and a special subject considered. The first subject taken was that of "Temperance." A spirited address to the audience and children of the Society, from Prof. W. H. Smith, with recitations and singing from the children, closing with brief remarks by the pastor, made up a very pleasant and profitable meeting. The subjects next in order will be "Old People," teaching respect for the aged; "Lend a Hand," stimulating desire and thoughtfulness in helping others; and "Kindness to Animals."

This plan of a Society, so directly an outgrowth from, and consuming only a part of the time devoted to, the Sunday School, recommends itself very favorably where there is little opportunity for forming a band separate therefrom, in its hours and occupations.

Who pleasure follows, pleasure slays;
God's wrath upon himself he wreaks;
But all delights rejoice his days
Who takes with thanks, yet never seeks.

—Patmore Coventry.

Work is the appointed calling of man on earth, the end for which his various faculties were given.—Arnold.

The first thing a kindness deserves is acceptance, the next, transmission.—Geo. McDonald.